Volume LIX CHICAGO, JULY 18, 1907 Number 20

# UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

## Reciprocation

Men in all ages have sowed seed for me,
And I have plucked the ripened fruit and grain.
Through toil of hand and weariness of brain
They brought a wealth of luxury to be,
And I inherit it. The good I see,
And thoughtless thrive in, comes by their long pain.
Vassals of Nature, they threw off the chain
And handed me their hard-won liberty.

What then! shall I but take? Nay, also give,
As eager to enhance the age-long charm,
And Man still higher reach, still wider hope,
With simpler, purer pleasures learn to live,
'Gainst wrongs still rampant lift redemptive arm,
To Love's blest energies give loftier scope.

*James H. West, in the Christian Register.*

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# UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LIX THURSDAY, JULY 18, 1907 NUMBER 20

**This I learned from the shadow of a tree**
**Which to and fro did sway upon a wall;**
**Our shadow-selves, our influence, may fall**
**Where we can never be.**

*—A. E. Hamilton.*

---

An interesting announcement is found on the Summer Program of a Boston Congregational Church. Immediately after the Sunday morning services in July a series of discussions will be held in the church auditorium on the general topic "What is Truth?" and the series includes "Truth in Spiritualism," in Theosophy and in Christian Science. The explanatory statement follows: "Shawmut Church is hospitable to truth from every quarter, for all truth dwells in the Christ."

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The Annual Report of the Boston Young Men's Christian Union is just at hand, covering the 56th year of this splendid institution. The report shows an income of about $69,000 last year and a work of wide social and religious interest. This institution is an unanswerable argument in defense of the feasibility and practical value of religious co-operation; Unitarians and Universalists uniting with members of all other religious denominations. We congratulate the trustees on the splendid record of this last year, the cap sheaf on more than half a hundred years of inspiring history.

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Apropos the movement among women to secure a more just wage scale, it is encouraging to learn that the first woman in government employ has reached what the despatches call "the dazzling height" of two thousand dollars per annum; the successful forerunner of a long and efficient line of women employes who are to receive this much and more at the hands of the government, because, according to the judgment of the competent, "they are worth it," is Miss Henrietta M. Kelly in the Department of the Treasury. And to Secretary Cortelyou belongs the credit of recognizing this belated justice.

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The second edition of the Bulletin of the "Boston (fourth) International Congress of Religious Liberals," to be held in Boston September 22-27, is at hand, and we again gladly take pleasure in calling attention to the same. The purpose of the meeting is "to open communication with those in all lands who are striving to unite pure religion and perfect liberality and to increase fellowship and co-operation among them." The detailed program is not yet announced but this preliminary announcement can be obtained by those wishing further particulars by addressing the International Secretary, Rev. Charles W. Wendte, 25 Beacon street, Boston.

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In connection with the International Council of Religious Liberals, to be held in Boston next September, Secretary C. W. Wendte, according to instructions given at the third session held in Geneva in 1905, is making a collection on "creeds, confessions, declarations of belief, principle or purpose, and other articles of association" which are now in use in the various congregations, churches, societies, denominations and other forms of fellowship connected with the Congress. This movement was set afoot by the eminent Professor Albert Reville of the College of France. Printed or written matter in this direction is solicited from all churches and organizations interested. Such a collection, if it can be made representative, wisely edited and effectively published would be both interesting and instructive.

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UNITY hath meat to eat that the treasurer knows not of. Such letters as the following have social value that lifts them quite out of the realm of personal compliment or private flattery. They mean that UNITY has a message to the times, a message instinct with love and hope, which message, barring the obscurities of detail and the imperfection of statement, he who runs may read. It is a message of fraternity in religion; of common sense in theology; of a practical unification of the ethical and spiritual forces in the community. Says a Wisconsin correspondent in renewing his subscription:

"I began taking UNITY a year ago on account of the Mother Bickerdyke sketches; have learned to love it for its lofty sentiment and inspiring literature. I read it with great delight and consequent benefit."

Says the pastor of a Congregational church in Pennsylvania:

"I enclose another year's subscription. How short the year has been—short because UNITY has helped to make work a pleasure. If you should ever have a few copies over I would gladly pay postage on them and see that they were placed where they would do good and whence I hope UNITY would receive substantial goods—though of that I dare not promise. My people do not all see alike, but, thanks to UNITY, the world is growing towards unity a little nearer every week. Cordially and gratefully yours."

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We are tempted to borrow from our neighbor, the *Congregationalist*, its recent note on "The Silence Cure." How many men and probably more women are suffering from the talking malady. Garrulousness is a symptom the seriousness of which can only be ap-

preciated by the skillful pathologist. The talking disease is a great misfortune and the talking-about-yourself disease is a calamity so profound that it is beyond the reach of the moralist or the Christian Scientist. Nothing but some kind of a segregation similar to that applied to smallpox and other contagious diseases can save the victim or keep the malady from spreading. This is the comment of our contemporary:

The English say that American women are prone to oversociability. Their natural vivacity and the desire to appear cordial and good-natured readily accounts for this. But much talking is also a symptom of nervousness and easily becomes a habit. A famous American specialist in nervous diseases, Dr. Weir Mitchell, declares that women often talk themselves into a nervous collapse, and prescribes silence as part of his rest cure. Talking, he says, reduces the vital force. When the nervous strength is limited, as it is with most modern women, even in health, it is worth while to set a guard over the tongue and to plan deliberately for occasional hours of quiet and solitude. One has only to lose one's voice temporarily to find out how many unnecessary remarks one makes. Our religion does not call for vows of silence but our health does at times, and there is a healing and refreshment in it which makes for poise and amiability and repose.

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Chicago has again come to one of its ministerial bereavements that are altogether too common. Another shepherd whose voice was beginning to be trusted has been wrenched from his charge by the severe complexities and entanglements of this great city, which seems to be all too ready to yield up its most faithful servants. Rev. Fred A. Weil was just getting hold of the Third Unitarian Church, and the larger parish—Chicago—was just beginning to take note of his word and to wait for his message. We regret that Chicago and the Third Church are to be deprived of his further services, which regret is shared by many others, as will be seen from the official action of the society, printed below. UNITY extends its sympathy and fellowship to both Pastor and people, and its best wishes will go with Mr. Weil to whatever field may be fortunate enough to secure his services.

At a special meeting of the congregation of the Third Unitarian Church of Chicago, duly called by over twenty members of said church for the purpose of considering the subject of the resignation of its pastor, which call was also concurred in by the trustees of said church, held on Monday evening, June 24, 1907, at the church building, there was an attendance of unusually large proportion, and at said meeting the following resolutions were unanimously adopted:

"*Resolved*, That this society regards with great regret the causes that have impelled the resignation of our pastor, the Rev. Fred Alban Weil. Since he insists upon said resignation, we yield thereto and accept the same, but in so doing we desire and take occasion to testify to our sense of his worth.

"As our pastor, his geniality of disposition, his zeal and devotion to the work of his office and his unwearied activity have been conspicuous. His ministrations in times of trial have been distinguished by a superior excellence. Our young people have esteemed him with special favor, while his sermons have fully requited all the promise made by over four months of preliminary trial.

"*Resolved*, That the secretary send to Mr. Weil and to the various Unitarian papers copies of these resolutions.

"FRANCIS S. RUSSELL,
"Secretary Third Unitarian Church."

"June 29, 1907."

---

However men may differ concerning the academic problems involved in unionized labor, there is scarcely room for disagreement concerning the present movement among and in behalf of the women workers of America, seeking for these home-makers and home-helpers a living wage, fair hours and the Saturday half-holiday so important to the family home life and the spiritual use of Sunday. Last Sunday afternoon there was a simultaneous rally of those interested in this movement held in Boston, New York and Chicago. It used to be said with truthfulness that "women's work is never done." This epigram may still apply to the tasks of the fireside but in the industrial world where women assume an ever increasing share of wage-earning tasks, women's work should have its definite beginnings and prompt endings. The "British Women's Trades Union League" is an organization of thirty years' standing and we are told that "women of privilege whose leisure and strength have been placed at the service of those women to whom have been denied the elementary conditions of right living" have taken active part. The few dangers incident to labor organizations sink into insignificance when compared with the great advantages that must accrue from the intelligent combination of women toilers in the interest of the homes they represent. In Chicago the organization finds among its leaders Mrs. Raymond Robbins, Miss Jane Addams, Miss Mary McDowell, Mrs. Harriet Van der Vaart, as well as those most closely associated with them in the tasks of social helpfulness. Their letter head would indicate that there are women organizations among the toilers in the boot and shoe work, elevated railroad employes, horse nail makers, waitresses, binders and teachers. UNITY pledges its sympathy and co-operation with the Women's Trades Union Leagues throughout the nation.

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The Chicago Board of Education some time ago found it was dangerous matter to name a school building after a living hero, and it behooves them to be cautious in ascribing such honors to the dead even. The Catholic church is wise in compiling its list of saints deliberately, but if we are rightly informed the recent action of the revised School Board of Chicago, in causing the name of Henry George to be cut out of the stone placed above the door of a new school building and to chisel instead thereof the name of George M. Pullman, is an act that ought to arouse indignation were it not so puerile and childish. Pullman gave us the sleeping car and all travelers should give him due honor for the same, but his ideal village, based upon an autocracy, has been a failure. The citizens thereof have been glad to escape out of the enforced ideal condition even into the mismanagement of the Chicago municipality. Henry George's theory of single tax may or may not be practical, but Henry George himself has already found a safe and sure place among the immortals, because he was touched with the woes of the world and illuminated with prophetic hopes and sublime ideals. The citizens of Pullman may wish to honor the founder by putting his name even over a public school building, though it had

better grace a foundry, and the School Board of Chicago will have school buildings enough even to dedicate them to this captain of industry, but the school children of coming generations will honor the obliterated name and will smile at the imbecile attempt of a whilom school board of education who thus attempted to keep back with their mops the Atlantic ocean. Let the School Board of Chicago chip the name of Henry George out of the stone; the school children within will learn to con the lines of Richard Hovey to Henry George, which bear his death date, October 29, 1897.

Oh, be his death a clarion
To hearten, not dismay!
Fight on!
We have not lost the day. . . .

Ay, if the day be lost, what then?
The cause, the cause endures.
Be men—
The triumph yet is yours.

The triumph every cause has won
That called men to be free!
Fight on,
Indomitable as he—

As he, our captain without stain,
The Bayard of the poor.
Be men!
Flinch no man in this hour.

Remember him who knew no fear,
And craved no diadem.
A cheer!
Be that his requiem.

---

A reader of UNITY is distressed over the reflections cast upon the Christian Science healer who after crediting "all results to faith and prayer, then proceeds to sell the gifts of God." The limitations of space, if not the editorial conviction concerning the futility of newspaper debates, have compelled us to eliminate from the columns of UNITY a large amount of controversial literature that has come to us from time to time from the defenders of the Christian Science faith. For, however determined our friends of that cult may be to ignore the existence of physical evil and bodily pain, they are very prompt to recognize the claims in intellectual error and theological falsities. This last correspondent justifies the healer for his charging on the score that "the laborer is worthy of his hire," and that his charges are less than those of an average physician or those of "an able minister," and we gladly give space to his justification. As to the second charge of the "unapproachableness and lack of philanthropic motive," our correspondent again enters a denial but unfortunately admits that "the Scientists do not *waste their sympathy* for sin, sickness and infirmities because they know they do not exist in the absolute." The italics are our own and the monstrous admission we will allow to go without comment. However it may be in the absolute, in the concrete, in the present, in the finiteness, in the whole realm of present limitations and consciousness, "sin, sickness and infirmities" are tremendous realities, and when sympathy for the same is withdrawn, no matter how high the abstract theological justification of the same may be, it does seem as though the finer and higher side of human life is eliminated and that in the long run such an elimination will visit him who yields to such teaching with a paralysis of the affections and sterility of the heart and mind. But fortunately human nature is too sane and salvable a thing to be throttled by a theory, and here, as in so many other realms of theological refinements, souls are larger than the creeds they espouse and human nature is bigger than the expositions it devises for itself. We are sorry to find our correspondent appealing again to the argument of numbers. He writes—"Does not the colossal spread of the Christian Science movement indicate that something heroic is destined to come about soon to save the race from sin, sickness and medicine?" The pages of history discount this assumption. Alas for the faith that is proven by numbers! Dowieism, Mormonism, Mohammedanism and countless other isms have recognized a divine sanction in the popularity of their movements. All these movements may contain elements of divine revelation, but truth does not seem to be a thing of majorities, wisdom is not partial to a crowd, and prophets and prophecy are not most easily found by following the crowd.

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### Editorial Correspondence

For the sixteenth time "Ye Senior" took the Horseback Route out of metropolitan turmoil into rural calm; out of the hurry of the city into the apparent peace of the country. Four of these "escapes" were accomplished with the serene companionship of the ever lamented and ever lovable Jess; twelve times through the services of the equally faithful, willing and more strong limbed Roos.

This time the ride was from Milwaukee to Tower Hill, accomplished in four days with a daily itinerary ranging from twenty-four to thirty-six miles. There are no new roads to be found between these terminals for Roos and the editorial rider. Time has doubtless been doing its work upon mare and rider, but the step of Roos is still elastic, head buoyant, heart willing, in the youthfulness of her twenty years. And the rider's gray hairs seemed to impugn the sanity of the man who in the days of automobiles and railroads would prefer the toilsome tasks of the saddle.

The truth must be confessed,—there was weariness to the flesh though rest to the spirit; and the rest was not all born out of the change but out of the exhilaration of the continued activities and the persistent intensities which work everywhere. In these days the peace of the country is a superficial thing and the charm of the green grass, the wealth of foliage, the singing birds and the rippling streams are still only preludes to the more solemn and inspiring music of the human, which to the thoughtful is as much in evidence along country lanes as along the busy streets of Chicago. Human endeavor and human loves and woes, the sweat of the hayfield, the anxieties of the garden and the perplexities of farm yard and farm kitchen, are no more idyllic and no more prosaic than the same human experiences

in the city. It requires as great a spiritual insight, as deep a hold on the intangible, to draw spiritual strength and meaning out of the farm as it does out of the shop and the exchange.

Tower Hill year by year grows more dense in its foliage. The white clover has captured "Thistle Park" and the work of tree-planting, which has been persisted in during its seventeen years of history, makes imperative the use of the pruning hook and the ax. The time for felling trees and lopping off limbs has come and "Ye Editor" has equipped himself with a new ax, and tree-felling is an achievement to which feminine as well as masculine tenants aspire.

The Senior has brought along two pairs of hands this year, and two typewriters will be busy clicking in the interest of the things dear to UNITY. This is written on the eve of the Summer School. Tomorrow the opening sermon will be preached, and Monday will be taken up the studies of the Apocalyptic treasures of the Hebrew literature, written during those much neglected centuries during which Hebrew thought met and blended with Hellenic culture. The attendance promises to be, like those of old, a big class, a small audience; a few curious new ones, strengthening the steady expectation of those who know what to look for.

Mr. Osborne has made a tentative list of the books that may engage the attention of the Ministers' Week, August 4-9, and here it is: Christianity and the Social Crisis, Prof. Rauschenbush of Rochester; the Church and the Changing Social Order, by Prof. Shailer Matthews; Newer Ideals of Peace, by Jane Addams; The New Theology, by Campbell of London; The Social Message of the Modern Pulpit, by Dr. Brown of San Francisco; College and the Man, by David Starr Jordan; The Investment of Truth, by Frederick E. Dewhurst. There will be no exacting program. Suggestions worth while coming from within or without the Conference will be gladly followed.

Miss L. E. Stearns, of Milwaukee, Secretary of the Wisconsin Free Library Association, Chairman of the Program Committee of the Woman's Meeting, August 16-18, reports a most interesting program in process of completion.

After all, the distance from Lincoln Centre to Tower Hill is not great; the work is continuous and the problems are identical. It is a poor compliment to nature that is secured at the cost of a depreciation of human nature in its higher expressions of civic, social and religious compacts. Nature disassociated from human nature is a poor thing compared with nature crowned and glorified in human nature. More anon.

JENKIN LLOYD JONES.

Tower Hill, July 13, 1907.

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Faith shares the future's promise; Love's
Self-offering is a triumph won;
And each good thought or action moves
The dark world nearer to the sun.

—*Whittier.*

## THE PULPIT

### Central Conference of American Rabbis

ANNUAL ADDRESS BY THE PRESIDENT, RABBI JOSEPH STOLZ, CHICAGO.

Better is religious unrest than religious stagnation. "Discussion is good, for out of it cometh forth the truth." However divergent the views of religious leaders may be, and even though they hold opinions as insistently as Hillel and Shammai did, their controversies, say the rabbis, are bound to be wholesome and of lasting good, if they be sincere and impersonal. It is a testimony of poverty for any generation, a misfortune for any age, if it lacks men possessed of the desire, the courage, the energy and the ability to apply the test of deep-reaching, honest criticism to the ideals, thoughts and achievements of the day.

Now, it is generally conceded that Israel is at present passing through a trying crisis, and would it not be a calamity if no watchman stood on the towers to raise a voice of warning and of counsel? As earnest leaders in Israel, it behooves us to welcome the searching controversies that have centered about reform Judaism since last we met in convention, and to reflect soberly and seriously on their import.

Repeatedly in his annual messages the immortal founder of our conference made, unchallenged, the unequivocal statement that we stand upon the platform of Reform Judaism; and, even though our members have not to bear testimony to the faith that is in them, I take it that it is not a whit less true today than it was a decade ago that, though representing many different shades of opinion, we all have the profound conviction that in espousing Reform Judaism we have not sinned against the spirit of our religion and are not guilty of disloyalty to our forefathers. On the contrary, it is, as ever, our firm belief that this new phase in the history of our ancestral faith was not only a legitimate but an absolutely necessary one when, owing to the new science, criticism, Wissenschaft des Judentums, philosophy, especially the social philosophy, which through the French Revolution, effected the long coveted change in the social and political conditions of the Jew, it became undesirable, yea, impossible, for many conscientious Jews to live in strict conformity with all the religious conceptions and requirements of the codified rabbinical law.

Before this body it is unnecessary to array an inventory of the many achievements in American Jewry to which we might point with justifiable pride and which have won the unstinted praise of our coreligionists abroad. There are many beautiful characters, reared exclusively under the religious influence of the Reform Temple, who are pious, proud of their heritage, eager to raise the Jewish standard, devoted to Jewish literature, quick to defend the honor of the Jew, self-effacing in the service of the Jewish cause, self-sacrificing in their labors for their fellow-men. And this is all the more reason why, in response to a stimulus from within, we should be willing to make a candid acknowledgment of failures and disappointments, in order that we might plan more intelligently and labor more effectively in the future. For, we are only fallible men, and we have been laboring under most trying conditions. In the transition out of the Ghetto we have faced a crisis quite as great as that which Israel faced in the Babylonian captivity or after the destruction of the Second Temple. A long time we have had to confront a blighting materialism and withering anti-Semitism. And will it not help us build up

our religion, as we conceived it, on more secure foundations if we ourselves honestly search for the defective places and earnestly seek to repair them?

I would not be understood as underestimating the sublime tribute paid to Judaism and the tremendous service paid the Jews by reason of the fact that non-Jews have made such zealous efforts to propagate monotheism and its moral implications. Nor do I deem it fair, honest or historically justified to blame Reform for all the laxities in modern Jewish life. But for all that, Reform is not a fetish, above and beyond criticism. Reform is not the basic thing. Judaism is. Reform is not our religion, it is only an interpretation thereof. Reform is not a culmination, it is a movement. And whenever it pretends to be a finality, it ceases to be Reform; it becomes but another kind of Karaitism—a reform-Karaitism; or another form of Orthodoxy—again an Orthodoxy which people adopt, either from a fear of enlarging their ideals in accord with the new thought or the new experience in life, or from a pacuity of ideas, a lack of adequate knowledge, a real appreciation of the eternal youthfulness of Judaism; or because they lack the mental energy to think and prefer to quote as their own the convictions of the past—and be it only a past of fifty years, or, because they find it convenient to accept a system of belief or practice which represents the consensus of opinion among a certain class of people—an orthodoxy which, in so far as it is devoid of enthusiasm and empty idealism and calls for no spiritual travail or self-denial, is bound to wither the spirit and materialize the character.

If "we consider ourselves no longer a nation, but a religious community," as was solemnly pronounced at the Pittsburg Conference, and so often reiterated before and after that memorable gathering; if "religion is the tie which unites the Jews, the synagogue the basic institution of Judaism, and the congregation its unit of representation," as was the unanimous agreement of our last convention; if, whatever our individual differences of opinion may be upon the advisability and possibility of re-establishing a state in Palestine, we all are agreed that America will remain the home of millions of coreligionists—then there must be created in our own country centers of Jewish culture, religious reservoirs, from which, like Jerusalem, Alexandria, Jamnia, Sura, Pumbedita, of old, fructifying, irrigating channels that will make bloom, like the rose of Sharon, the very districts that are now arid and barren and covered with the forbidding cactus. Then, to know, teach, exemplify and propagate their religion must be the passion of our people. And then, must they, "the unique people of religion," seek the well-being of their religious schools and synagogues with the single-heartedness with which the old chemists searched for the magic fluid.

Like the prophet we must plant as well as uproot, build as well as destroy; and we must begin with the home, the nursery of our religion, and bend our energies, that it become once more the place where the word of prayer is uttered, the word of God is read, the Sabbath and festivities are kept and such ceremonies are observed, as, for instance, the Kaddish and the paternal blessing, as will weave the veil of poetry about the home and associate with our religion the sweetest experiences of life. In short, more must be done along the lines of the Passover Haggadah published by us this year, of which a distinguished author abroad wrote: "Both for its own intrinsic merits and as a sign of the times this little book may well cheer the heart of Jews."

Attention at divine service not only stimulates and strengthens the Jewish consciousness, it is a test and testimony of our interest in Judaism. This is not a question of rabbinical or congregational vanity; it is the vitality and influence of our religion that depend upon public worship, and how to bring by legitimate methods our men, women and children into the synagogue, in the face of modern religious indifference, is a practical question of supremest importance. At our Round Table it will be discussed from various points of view and it is devoutly to be wished that some good results may ensue, in every part of the land, and greater encouragement be given those whose characacter, abilities and inclinations might lead them to enter the Jewish ministry.

In the Jewish, as in other denominations, there is a dearth of theological students; and, as our country in time of need issues a call for recruits, it is our duty to utilize the solemn occasions of the year to make it known that our people are in urgent need of religious guides and leaders.

Of supreme importance, too, is it that we utilize the printed word to make propaganda of our religion, to spread abroad a more correct knowledge of Judaism, and "to help in making Judaism a more vital and effective religious force among those who are of the Jewish race and bear the Jewish name."—*Printed in Jewish Spectator.*

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### Our Citizenship is in Heaven

To be a citizen of heaven means to have the control of one's work and ambition and desire in heaven, but it does not mean to leave the earth.

I am sure that I can make this plain by an illustration with which we may all be familiar. All of us know of the work of Miss Jane Addams. She was a woman of wealth, a splendid college education, much traveled, and in every way highly bred. Seeking artistic and cultural ends without much thought of practical or serviceable use of them, a great inspiration suddenly came into her soul and she determined to devote her life in residence among the poor and alien and unassimilated and wretched people of our great city. Casting in her lot in the nineteenth ward of Chicago, an Italian neighborhood, she has for more than a decade stood a notable figure in that slum. Now let us see what is Jane Addams' controlling environment. Is it the people among whom her immediate residence has been established? Does she go to them for her ideals? Does she find herself assimilating to their type of life, their tastes? No. Her controlling environment is the great world of cultivated, educated, high-minded leaders who live around and within universities and move in places of power in the community, and who make the books that thoughtful people read. True, she does not live in residence in their neighborhood. And true, they come only as visitors to her residence, her neighborhood. But she ever holds communion with them and finds the norm and ideal of her work in their thought and judgment, and the inspiration for her work in their approval. She shares their ideals. But she and her helpers are ever facing and working upon the concrete problems of that slum, teaching those poor children the rudiments of knowledge, giving courage to the disheartened, sprinkling beauty upon the walls and floors and tables of their uncouth homes, teaching cleanliness and kindliness and truth everywhere, finding her inspirations all this time not just here, nor her standards just here within the

limits of her work, but out there in great wide world of cultivated and Christian people.

Is Jane Addams a citizen of the slum or a citizen of the university? A citizen of the world of culture, every one of you will admit. But her citizenship in the world of culture is not contradictory of her citizenship in the slum, but rather in the inspiration for it and for all the self-sacrifices which she has so notably made. Because she is a citizen of the republic of culture she finds meaning in the things of the slum and is able to bring their value home warmly to her soul.

Now that is a picture of the Christian life. We are here in this world with its needs, its urgent demands, its practical necessities, its pain, its suffering, its heartaches, its grief, its weakness, its crying and tears, its problems, its failures, and its successes. This is a real world. It is not a dream nor an illusion. It is not to be destroyed by the fact of our caprice. It is here, and we are here. It is our world and we must live in it. But now to live in it shall we be like it? Shall we just accept it as it is, or shall we strive to change it? And if we change it, what shall be our criterion? How may we know that we are changing it for the better and not for the worse? Our text is the answer. Our citizenship is in heaven. That is the center of our activity. There is the source of our control over our world. Our allegiance is not to this world as we find it, but to God as he reveals his will to us, and to the ideals represented by the noble souls who have gone from this earth into the heavenly life.

The real world with us then, is not the world of the senses but the world of the imagination. The people that really live with us are the people who abide with us ideally, even though their corporeal persons be not present. It would startle us if we would cut into our consciousness in a cross-section and see how merely symbolic many persons with whom we have oft dealings are. The street car conductor, the butcher, the policeman, the crowds on the street do not get into their lives. They are present to us only as they symbolize some interest of ours. The conductor is a device for taking our fares which we mechanically give. The butcher is the symbol of the roast we get. The minister is to many just an object to be avoided. These persons are present to us in certain occasions, in certain situations. But they do not persist in our thinking and engage in any way our interest. They are hardly persons at all to us. But with our friends we continually hold communion even when they are not with us. If news, good or ill, comes to us, we think at once of their interest in it. And in a thousand ways they enter into our lives and communicate with us though they be not present to the sense.

O, I would that we all who are before God would arrive into his presence indeed and claim the dignity that he gives us. Let us swear allegiance to the king of kings and then go out each one of us into whatever province of his kingdom our work lies, remembering that the province is not the kingdom but must pay tribute to the kingdom. Go out into that province named your store and move within it not as a merchant but as a citizen of heaven. Go into that province named the office and be not just the bookkeeper or a clerk but a citizen of heaven. Go into your home and make the center of your home life God's good will, acknowledge that the home is not for itself but for him and so make it a province of his kingdom and yourself, father, mother, child, a citizen of heaven. Go back, you public servant, to your duties at the office and forget not that your citizenship can not be stated in terms of party, or politics or popular vote, but your citizenship is in heaven. Hear again Abraham Lincoln's solemn words in his first inaugural: "I have registered an oath in heaven." You too registered an oath in heaven when you took office. Your citizenship is in heaven. What a transformation would be wrought if our lawyers and judges, our bankers and miners, our editors and teachers, our employers and employes would act as if their responsibility was ultimately to heaven where their citizenship lay!—*C. C. Morrison, in Christian Messenger.*

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## Concerning Doubt

BY C. B. CLARK, DEPARTMENT OF PHILOSOPHY AND EDUCATION, ALFRED UNIVERSITY, ALFRED, N. Y.

A Chapel Talk, February 11, 1907.

My early college training was in a school of the ultra-sectarian type. After graduation and two years of teaching in an academy of the same kind, I decided to attend Yale College for a time. One of the most vivid pictures connected with that decision is the affrighted and anxious look upon the face of a dear old woman, one of the Mothers in Israel, who, having heard of my decision, came to me and in most solicitous manner said: "Why should we go to the devil for light?" She meant just this, to hold a doubt that the faith of my church was infallible was to mortgage my soul to the devil.

I have often pondered her question, "Why should we go to the devil for light?" Her words and her manner had within them several logical implications, among them are these:

First. This solicitous, conscientious mother in Israel was honest—no question about that.

Second. She had more love for souls than intellectual inquiry.

Third. Yale College is administered in the interests of the Prince of Darkness. He is the chief promoter of business in higher education.

Fourth. To put oneself in a position to realize a doubt was to sell oneself to the devil.

I heeded not her entreaty. I went to Yale and from her point of view the devil has done his work, for my childhood devotion to the faith of my father, and I, have some years since parted company. There is a tinge of sadness in this because, from her standpoint, it was not I but the devil who is most to be blamed.

Nevertheless from this grave charge I have fully exonerated his fiendish industry, for if all I have heard of him be true, he has troubles enough of his own. No man of standard quality today seeks to unload the responsibility of his conduct upon powers of diabolical intent. In a primitive faith, men may be excused for such credulity, such moral cowardice. The sooner we settle down on the reality that we must "face the music" of our own deeds without whimper or whine or, in other words, accept the Bible doctrine that we must "reap what we sow," the better it will be for ourselves.

For 1,900 years, or nearly so, men have found a "short cut" to the solution of the problem of doubt by charging all such accounts to his diabolical majesty, the devil himself. To modern science, philosophy, sociology and theology, this solution is no answer at all. Every college man or woman ought in his or her search for reality to study to know the reality of this normal phenomenon which every thinking person must sooner or later experience.

Our first inquiry then is concerning the origin of doubt. Whence does it arise? At what stage in experience does it enter? Why then? Why do some doubt and others not? A little observation will suggest at least a partial answer. A state of doubt is a concomitant of all earnest inquiry. Inquiry is unthinkable, disassociated with a degree of skepticism or associated with mental self-satisfaction. In this age when thinkers of all classes, scholars of all persuasions, college faculties and students are searching for truth and reality in every line of human inquiry, the old foundations are subjected to the severest tests, whether in religion, literature, science, history or policy. Such inquiry is confessedly illogical unless a suspicion of their validity either in their past or present forms be admitted.

In some fields this investigation has revealed such manifest weaknesses that a suspicion of all that is old supplants our former veneration. Men are so much in earnest to get at the foundations of verity and truth that absolutely nothing is too sacred to be subjected to the most rigid scrutiny. No, not even the church nor religion nor Christianity can hope to escape the eagle eye of this honest search. Nor should they desire or seek escape. So much the worse for that church or that religion that does seek it. The time is here when every man of us is asked to cast our most coveted pearls of traditional acquisition into the furnace, of searching scrutiny to ascertain of what stuff they are made. If we object to investigation, others may rightly suspicion that our foundation is of "wood, hay or stubble." Whether pleasant or not it is demanded of us to take our idols of opinion from their quiet resting places and cast them into the refiners' pot. Are you fearful of the consequences? If so, the call is to *you*. Truth and purity will, like gold, survive the burning process and come forth reflecting the image of God, their maker. Nothing today more fortifies the skeptic's position than the refusal of certain devotees of an obsolete religious experience to submit the content of their so-called faith to the bar of reason.

Another cause of "doubt" is found in the condition of religious thought precipitated upon the present generation as a result of the intense denominationalism of the past century. When, as a result of separation of church and state in America, no dependence could be placed in state aid, each sect was thrown upon its own resources, not only for its denominational self-preservation but to extend its influence and numbers. Was it more than natural that, as a result of this denominational strife, essentials and non-essentials in religion should be deeply confounded? An age of doubt was inevitably prepared by teaching with equal emphasis, essential principles of the Christian religion and doubtful or secondary doctrines, for, as man has grown in power to think for himself, he finds one or more dogmas which he was taught to hold as essential, to be uncertain if not actually false. From this weak point his skepticism spreads over the whole system. This is especially true of the young people of the narrower, more dogmatic sects.

Another cause for ours being an age of questioning and doubt is found in the fact that we are reaping the fruit of an unworthy and unscientific method of religious teaching. The method in vogue in both Catholic and Protestant sects has been to highly indoctrinate babes and children before they reached an age of independent thinking. In this manner parents and religious teachers have unwittingly discredited the higher faculties of reason and judgment. Meanwhile in other activities men have been encouraged to liberty and independence of thought and action. This freedom is at last invading the sanctity of the most conservative religious bodies with the result that skepticism is eating at the vitals. After nearly two thousand years of experimenting in that line, we are about to stumble on the truth that degrading or denying the higher faculties of reason and intellect *adds nothing to piety*. Our proneness to error should teach us *caution* at all times, but not condemnation or neglect. Because our eyes sometimes deceive us is not an adequate excuse for plucking them out or going about blindfolded. That man who, for the support of a tottering creed would shake your trust in the divine power of reason, not only endangers religion but forges for its destruction weapons more deadly than its open enemies.

The burden of this paper thus far is that to turn aside from the man who is struggling with doubt on the ground that he is yielding to a temptation of the devil, is unworthy of the dignity of scholarship and a libel upon human intelligence. Doubt has its adequate and justifiable cause. Doubt for doubt's own sake or doubt as found in the trifling quibbler is despicable, but however much true doubt is discredited at the hands of insincere blatant braggarts, it is born of a passion for reality. The doubt of the sincere straightforward, simple soul is the first step into the Kingdom of Heaven. The passion of the true sons and daughters of a modern college or university is a passion for reality, for truth, and it is this passion for the living water which gives rise to the majority of their doubts. All hail to the college student who no longer content to linger in the outer courts of accredited truth, marches straight but reverently into the Holy of Holies and humbly demands for himself a worshipful vision of the eternal.

Have you doubts? Thank God that he has put into your heart to seek and to know the truth on every fundamental problem of your being. As Jacob of old wrestled with his angel enemy and gained the supreme victory of his life, so in every intellectual struggle for the deeper reality, there are disguised the elements of higher manhood and nobler womanhood. Of all methods of dealing with doubt, repression is the irrational and unmanly, indeed such a method is absolutely in vain. It is intellectual and moral suicide. Go right on thinking. Be patient. If you are sincere your doubts will doubt themselves away. If you are of the true metal this sifting of your faith will leave you a surer, stronger and worthier man and Christian.

Afraid of Evolution? Nothing has given us higher conceptions of God.

Afraid of Higher Criticism? Criticism has enthroned the Bible.

Afraid of investigation? It is the soul of progress.

Afraid of more light? Let new truths dawn upon men forever.

Afraid of the scholar? He is the ripest product of God's evolution.

Afraid of the fires of testing? Does gold whine to be freed from the dross? Is silver afraid of the smelter?

Jesus was never completely a victor until he was nailed to the cross.

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Nerve us with incessant affirmations. Don't bark against the bad, but chant the praises of the good.—*Emerson.*

## THE BOOK TABLE

### The New Basis of Civilization*

The new basis of civilization according to Dr. Patten is the modern economic order in which society lives, moves and has its being. This order, he holds, with all its abuses, its inequalities, its menacing derelicts, is still the best that the process of civilization has so far evolved. It makes for intelligence, for mobility of laborers, for the uplift of the workers. It is an independent force which is creating a new civilization and will end by transforming the merely dull, routine animal workers who have throughout all ages formed the base of the social structure into higher order of human beings. The new economy makes for a new type of civilization.

The book is in a sense radical, even more radical than the casual reader would suspect. Dr. Patten believes that the method heretofore relied upon of raising the level of character and intelligence by appeals to a higher ideal is relatively futile. Not that the ideals are improper or false, but that they have no potency in establishing better habits or promoting a higher morality. The two efficient means for effecting a change in the base of civilization are, first, the surplus income above bare subsistence, and, second, a healthy social environment. Individual heredity, he thinks, is in the long run a negligible quantity. "The recognition of man's power over heredity is equaled by his power over nature, as it is shown by his achievements in industry. Food is abundant, incomes grow and machines do the old drudgeries. That work is pleasant, the environment good, and human nature is a group of ennobling qualities are now axioms that contrast the new thought with the old philosophy of deficit so long taught and so ardently defended. The depraved man is not the natural man." The author goes on to say: "The aim of social work is democracy rather than culture; energy rather than goodness; and social standards rather than genius and opportunity for few. It may be shocking," he finally concludes, "to put these contrasts so forcefully; I do it not to deprecate the old ideals closely associated with progress, but to make emphatic the means by which they are reached." In other words, if we interpret Dr. Patten correctly he would have the great religious and moral truths taught as an end and not as the means of regenerating society. When we have eliminated poverty, given a hopeful activity to every member of society, established an harmonious balance between work and recreation then the idealities of life will in a sense spontaneously spring up and be a source of inspiration. The means, however, should be first and the end last. "There are ideals," he adds, "but no ideal activities, because the ideal is thought projected into the future while activity is in the present and must always go out toward the next thing, not toward the distant thing. * * * We can have a selfish programme or we can have a social programme, but we cannot have an ideal programme, for programmes relate to activities and not to thought."

The author is definitely committed to a social rather than an individual programme and in this respect he parts company with a great number of otherwise strenuous reformers. "It is necessary," he says, "to make the comparison explicit because many thinkers affirm that progress is possible only through the evolution of character. They hold rigidly to the doctrine that progress is the elimination of the unfit and that only the slow processes of centuries can graft the new characters that will raise human nature to a moral plane. It is generally agreed that little or no evolution of this sort is now going on and probably there has been none since society was divided at the dawn of history into classes. * * * The social sentiments of modern nations are moreover opposed to elimination. We protect the weak instead of exposing them; we restrain the strong instead of giving them full power." If the author is correct in his diagnosis it will put a quietus upon much irrelevant speculation as to methods of reform aiming at the exclusion or annihilation of the undesirable members of society. Only by altering conditions can we hope for an alteration in the quality of human nature.

No one can read Dr. Patten's book without recognizing that he has contributed a very hopeful, stimulating and thoughtful essay to the literature of social reformation. Certain omissions, however, are obvious. He has little or nothing to say about our municipal or other forms of political corruption or any remedy of a political character. He suggests no definite cure for the extraordinary inequalities of wealth. He does not mention an extension of the administrative powers of the state, nor what direction these powers shall take. Considerations such as these are also fundamental and, in view of the present state of economic conditions, indispensable. Here, too, is a field for fruitful activity, for study, for adventure, for the keenest intelligence and the most resolute courage.

*Chicago University* GARRETT DROPPERS.

*The New Basis of Civilization. By Simon N. Patten. New York: The Macmillan Company, 1907. pp. vii + 220.*

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### Grave Danger

The first and most seductive danger and the destroyer of most young men is the drinking of liquor. I am no temperance lecturer in disguise, but a man who knows and tells you what observation has proved to him; and I say to you that you are more likely to fail in your career from acquiring the habit of drinking liquor than from any or all the other temptations likely to assail you. You may yield to almost any other temptation and reform—may brace up, and—if not recover lost ground—at least remain in the race, and secure and maintain a respectable position. But from the insane thirst for liquor escape is almost impossible. I have known but few exceptions to the rule.—*Mr. Carnegie in The Empire of Business.*

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No action, whether foul or fair,
Is ever done, but it leaves somewhere
A record, written by fingers ghostly
As a blessing or a curse, and mostly
In the greater weakness or greater strength
Of the acts which follow it.

—*Selected.*

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### Immortal

Once we have loved we never lose.
That is not love which can forget,
Through loss and loneliness and grief
This gem is as its coronet,
That true love never can forget.

That is not faith which drops its hold.
Once we have trusted, in our clasp
Forever lies life's changeless gold,
Nor withers in our loosened grasp;
True faith through all time keeps its clasp.

—*Margaret E. Sangster, in Harper's Bazar.*

## THE CONGRESS OF RELIGION

*Have we not all one Father? Hath not one God created us?*

REV. C. A. OSBORNE, Secretary.

**To whom all contributions for this Department should be sent.**

### An Invitation

TO THE CONGRESS OF RELIGION, CHICAGO, ILL.

The executive committee of the International Council of Unitarian and Other Liberal Religious Thinkers and Workers, in calling attention to the enclosed prospectus of its (Fourth) Congress, to be held in Boston in September next, fraternally invites your association to participate in its proceedings by the appointment of delegates, duly accredited, or if this is not possible, by such written or other expressions of sympathy as you may be impelled to make.

You will confer a favor on the committee by sending the names of said delegates, or any other communications, to the secretary of the Council, Rev. C. W. Wendte, 25 Beacon street, in advance of the Boston meetings.

EDWARD MONTET, *President.*
CHAS. W. WENDTE, *Secretary.*

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### The Peace of the World

The Christian nations must lead the movement for the promotion of peace, not only because they are enlisted under the banner of the Prince of Peace, but also because they have attained such a degree of intelligence that they can no longer take pride in a purely physical victory. The belief that moral questions can be settled by the shedding of human blood is a relic of barbarism; to doubt the dynamic power of righteousness is infidelity to truth itself. That nation which is unwilling to trust its cause to the universal conscience, or which shrinks from the presentation of its claims before a tribunal where reason holds sway, betrays a lack of faith in the soundness of its position. Our country has reason to congratulate itself upon the success of President Roosevelt in hastening peace between Russia and Japan. Through him our nation won a moral victory more glorious than a victory in war. King Edward has also shown himself a promoter of arbitration, and a large number of members of parliament are enlisted in the same work. It means much that the two great English-speaking nations are thus arrayed on the side of peace. I venture to suggest that the world's peace would be greatly promoted by an agreement among the leading nations that no declaration of war should be made until the submission of the question in controversy to an impartial court of investigation, each nation reserving the right to accept or reject the decision. The preliminary investigation would in almost every instance insure an amicable settlement, and the reserved rights would be a sufficient protection against any possible injustice.

Let me go a step farther and appeal for a clearer recognition of the dignity of labor. The odium which rests upon the work of the hand has exerted a baneful influence the world around. The theory that idleness is more honorable than toil—that it is more respectable to consume what others have produced than to be a producer of wealth—has not only robbed society of an enormous sum, but it has created an almost impassable gulf between the leisure classes and those who support them. Tolstoi is right in asserting that most of the perplexing problems of society grow out of the lack of sympathy between man and man. Because some imagine themselves above work, while others see before them nothing but a life of drudgery, there is constant warring and much of bitterness. When men and women become ashamed of doing nothing and strive to give society full compensation for all they receive from society there will be harmony between the classes.

While in America and Europe there is much to be corrected and abundant room for improvement, there has never been so much altruism in the world as there is to-day—never so many who acknowledged the indissoluble tie that binds each to every other member of the race. I have felt more pride in my own countrymen than ever before as I have visited the circuit of schools, hospitals and churches which American money has built around the world. The example of the Christian nations, though but feebly reflecting the light of the Master, is gradually reforming society.

Society has passed through a period of aggrandizement, the nations taking what they had the strength to take and holding what they had the power to hold, but we are already entering a second era—an era in which the nations discuss not merely what they can do, but what they should do, considering justice to be more important than physical prowess. In tribunals like that of The Hague chosen representatives of the nations weigh questions of right and wrong and give a small nation an equal hearing with the great, and a decree according to conscience. This marks an immeasurable advance. But is another step yet to be taken? Justice, after all, is cold and pulseless, a negative virtue. The world needs something warmer, more generous. Harmlessness is better than harmfulness. But positive helpfulness is vastly superior to harmlessness, and we still have before us a larger, higher destiny of service. Even now there are signs of the approach of this third era, not so much in the actions of government as in the growing tendency of men and women in many lands to contribute their means, in some cases their lives, to the intellectual, moral awakening of those who sit in darkness. Nowhere are these signs more abundant than in our own beloved land. Before the sun sets on one of these new centers of civilization it arises upon another.

As we are gathered to-night in England's capital permit me to conclude with a sentiment suggested by a piece of statuary at Windsor castle. It represents Queen Victoria beside her consort. One of his arms is about her and the other points upward. The sculptor told in marble an eloquent story of strength coupled with tenderness, love rewarded by trust, sorrow brightened by hope. He told the story so plainly that it was hardly necessary to chisel the words: "Allured to brighter worlds and led the way."

It was a beautiful conception, more beautiful than that which gave the world the Greek slave, the dying gladiator or the goddess of Athens. It embodies the idea which with the expanding feeling of comradeship makes applicable the association of nations as well as the relations of husband and wife. Let us indulge in the hope that our nation may so measure up to its great opportunities and so bear its share in the white man's burden as to earn the right to symbolize its progress in a similar figure. If it has been allured by Providence to a higher ground, may it lead the way in winning the confidence of those who follow it and in exhibiting the spirit of Him who said, "If I am lifted up I will draw all men unto me."—*From London Address of William J. Bryan.*

## THE WATCH TOWER

*Watchman, tell us of the night;*
*What its signs of promise are!*

### The Week

*Japan and America*

In view of the foolish and wicked war talk of the newspapers the present can hardly be considered a fortunate moment for the government to announce its intention of sending in the autumn a powerful fleet around the Horn to the coast of California. The plan in itself is a very proper one, but its publication at this moment is untimely. The arrest of one or two alleged Japanese spies engaged in making drawings of certain California fortifications would attract no particular attention at any other time. As a matter of fact, an attack upon the United States, unless provoked by most serious and evident wrongs, would bring to a sudden end the career of Japan as one of the great powers. She is there today only upon sufferance and good behavior. Upon any such issue as that raised in California the whole western world would be arrayed against her, and the yellow peril would be wiped from the map.

*Mark Twain in England.*

The visit of Mark Twain to England has been a continuous and almost unprecedented ovation, from the honorary degree conferred by Oxford to the triumphant farewell reception at Liverpool, in which the whole city rose up to do him honor. He is easily our foremost man of letters and back of his genial humor has been a sane and wholesome philosophy. Few men, as was truly said of him by an English public man, have made a larger contribution to the happiness of their fellow men. He has been an apostle of common sense to all the world and his work has had a broadening and humanizing influence in every direction.

*The Garibaldi Centenary.*

The Italians have been joined by lovers of liberty all over the world in celebrating the centenary of Garibaldi's birth. He was a simple, humble, lovable man of the people, and his patriotism was worthy to be called a religious faith, because it was identified with the purest ideals of human liberty.

*Monopolists Sentenced to Jail.*

At last the prison doors are about to close upon a group of business men whose only crime has been that of effecting a combination to maintain a monopoly. Judge Morris, of Toledo, has sentenced twenty-two lumber dealers of that city to a fine of $1,000 and six months in the workhouse. As the men had plead guilty the minimum sentence was imposed and there apparently is no opportunity for an appeal to be taken. The spirit of this sentence is right. Just what the moral effect of its execution may be will be an interesting study.

*Moyer and Haywood Testify.*

Within the past week both Mr. Moyer and Mr. Haywood have been upon the witness stand in Boise and have told a story which corroborated Orchard's, except at the points where his testimony had involved them in a conspiracy against Governor Steunenburg. The defense appears to have closed its case, and, according to the press reports, the extraordinary effect produced by Orchard's story has not materially been weakened.

*Newspaper Fight Is Settled.*

The newspaper controversy, to which reference was made in this column recently, was carried on in the court room for two weeks and various unpleasant details fully ventilated, but at last all parties were ready to cry "Enough" and a settlement was effected out of court. The free advertising afforded by the litigation was hardly to the advantage of any of the parties, particularly as it put the Hearst papers, whose capital is the applause of the mob, in the position of engineering something very like a trust. Incidentally the enormous profit derived from the sale of Sunday papers was clearly indicated.

*The Harriman Report.*

The Interstate Commerce Commission has published a report which is an exhaustive treatise upon Harriman and his methods. It contains, however, nothing in the way of fact which had not already been brought out in the public hearings. The enormous monopoly of railway and steamship lines which Mr. Harriman now controls, largely through his use of the purchasing power of the Union Pacific, is strikingly set forth. The report is strongly denunciatory of Harriman's methods, both in the Alton deal and elsewhere, and will form the necessary basis for future congressional action. The Commission recommends, among other things, legislation to prevent railroads from engaging in anything but the transportation business, and especially to prevent them from purchasing stock in any but connecting lines. The consolidation of connecting lines into systems is favored. Much of this proposed anti-monopoly legislation proceeds upon the fallacious idea that it is possible to produce competition by compulsion. In the long run this will be found to be impracticable. When the development of a business has reached a point where competition will only take place under government coercion, competition is bound to be a farce any way. From that point on it will be the policy of true statesmanship to recognize that business as a monopoly and regulate it accordingly.

*Who Will Pay the Fine?*

The interesting remark made by P. S. W. in the last Watch Tower—to the effect that the prospective fine to be imposed by Judge Landis upon the Standard Oil Company will, in the long run, be extracted by it from the public, through some advance in the price of petroleum products—leads to the suggestion that legislation ought to be passed, under which, when a business has evidently reached a point in its development where competition has ceased to seriously affect its selling price, it should be officially pronounced a monopoly and placed under the control of a bureau of the government, whose consent must be obtained before any advance in price can be made. This would simply be a legitimate extension of the present attitude towards the railroads as expressed in the powers of the Interstate Commerce Commission, and it would be in line with the policy advocated in the preceding paragraph, of regulating trusts instead of attempting to break them up into competing fragments.

*Maternity Hospitals.*

The problem of maternity hospitals has been brought to the front in Chicago by one or two recent scandalous occurrences. It is only too evident that there is nothing in our present laws recognizing the peculiar nature of this problem and providing for the right solution of it. The existence of conditions requiring such hospitals should be frankly recognized, and ought to be met by institutions which should in every way encourage the birth of healthy children and their proper rearing wherever parents are unable to provide for them. An illegitimate child has just as much a right to be well born as any other and social conditions ought to be such that the prospective mother of such a child should not be exposed to the present enormous temptation to prevent its birth. Our present squeamishness places her at the mercy of a horde of low-lived human vampires whose daily trade is in blackmail and infanticide. She should know where to go and what to do, to secure both the proper birth and care of her babe and the protection, so far as possible, of her own good name. Our present slipshod way of dealing with such things is a sorry protection to public morals.

*Superintendent Cooley Honored.*

The National Educational Association has honored Supt. E. G. Cooley, of Chicago, by an election to its presidency. This action, taken by an overwhelming vote, plainly indicates that the educational profession throughout the country is opposed to the attempt which has been made in Chicago, under the lead of Miss Margaret Haley, to organize the teachers on the lines of labor unions and in affiliation with the Federation of Labor.

*Unwritten Law Again.*

Another southern jury, this time in Maryland, has acquitted a murderer where the only defense was the unwritten law, by which a mother may avenge the seduction of her daughter. The sentiment back of such verdicts is based on a conviction that there is still a sphere in which private vengeance cannot properly be superseded by public justice. This sphere, if its existence be recognized, is an increasingly narrow one, and a very little reflection will convince one that any attempt to widen it is a step backward toward barbarism. Christianity has no place for actions such as these recent southern juries have palliated, but the way to prevent them is not by legal measures but by the inculcation of the spirit of Jesus. W. B. T.

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Are you in earnest? Seize this very minute;
What you can do, or think you can, begin it.
—*Goethe.*

## THE HOME

(Contributions for this department should be sent to Mrs. William Kent, 5112 Kimbark avenue, Chicago.)

### Helps To High Living

SUN.—We must be careful what we say. No bird resumes its egg.
MON.—We turn not older with years, but newer every day.
TUES.—Affection is like bread, unnoticed till we starve.
WED.—Longing, it may be, is the gift no other gift supplies.
THURS.—The unknown is the largest need of the intellect, though for it no one thinks to thank God.
FRI.—The battles of those we love are often unseen.
SAT.—Gethsemane and Cana are still a traveled route.
—*Emily Dickinson.*

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Perhaps it might be said of many men that they have no ideal. And this is their condemnation. They have no object in life; they have never reflected why they are alive; their course is determined, not by their own choice, but by the blind forces of appetite within and of conventionality without. Such may truly be said to be dead whilst they live; for surely in such a vast and perilous enterprise as the voyage of life the first duty of everyone who claims to be a man is to be aware where he is going.—*James Stalker.*

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### Nantucket's First Cup of Tea

Cousin sent from Boston yesterday by a trusty messenger a large box of tea, the first that was ever on the island, real Chinese tea, which Nat himself procured in China. It is of a greenish color, with little shriveled leaves, and when eaten dry has a pleasant, spicy taste.

We have just had tidings that Cousin Nat and his friend, Captain Morris, intend to arrive here on the 31st of December. Uncle Nathaniel says we will have a tea-party to sit the old year out and the new year in.

We cooked a beautiful dinner and our guests all came. I wore my new blue gown with some lace in the neck and tied back my curls.

Aunt Cotent has been much pestered in her mind because she knew not how to cook the tea and serve it, and after our neighbors had arrived she confided to them her perplexity.

Mrs. Lieutenant Macy said she had heard that it ought to be well cooked to be palatable, and Aunt Edward Starbuck said a lady in Boston who had drunk tea told her that it needed a good quantity for steeping, which was the reason it was so expensive. So Aunt Content hung the bright five gallon bell metal kettle on the crane, and putting a two quart bowl full of tea in it, with plenty of water, swung it over the fire to boil.

When I was laying the table I heard Lydia Ann say, "I heard that when tea is drunk it gives a brilliancy to the eyes and a youthful freshness to the complexion. I am afraid thy sister-in-law failed to put in a sufficient quantity."

So Aunt Esther put another bowl full of the tea into the kettle.

When the tea had boiled about an hour, down to a gallon, it was poured into grandma's silver tankard and carried to the table. Aunt Content said to her son and his friend, "I have made a dish of tea for you, but am fearful that I have not prepared it as hath need, and would like your opinion."

Whereupon my cousin looked and sniffed at the tea, and made answer:

"As my loved mother desired my opinion, I must needs tell her that a spoonful of this would nearly kill any one of us here at table."

The captain then said he would instruct me how to draw the tea. "And this young lady," he said, "shall make the first dish of the beverage used in Nantucket."
—*The Epicure.*

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### The Wrong Word

Bessie came in from school and sat down before her mother. There was a solemn expression on her face. Her mother looked down at her with a smile, waiting for her to speak.

"Is it right to tell things that you have heard at school?" she asked, somewhat timidly.

"Not unless it can do some one good, and would not be telling another's secret," said her mother, quietly.

"Oh, this will do good, and it is about some one in our family, so it is our secret."

"About Bobbie, isn't it?" asked her mother, for mothers' hearts tell them more than their ears sometimes.

"Yes. The girls—the little girls down in Bobbie's room—say that sometimes he does not know anything!" declared Bessie, whose eyes were wide with her news. The last word had come out with strong emphasis.

"Why, I think he must have learned something," said her mother, smiling.

"They say the teacher has a dreadful time with him, and makes him say the things over after her, and sometimes he seems to know them, and the very next day he doesn't."

"I will see when he comes in what it is all about," said mother.

Presently Bobbie came in from school. He had stayed again after the others, and his eyes were red from crying.

"Come here, Bobbie," said his mother. "I want to ask you about your school. Can't you learn your lessons?"

"I always know my lessons, but the teacher says I don't."

"Give me your book," said his mother. "Read this for me."

Bobbie read the little paragraph. He made no mistake, and his mother asked him to spell the words. This he did perfectly.

She looked inquiringly at Bessie, who sat proudly by. "It wasn't true," Bessie whispered.

"Why does your teacher say that you do not know your lesson?" asked his mother.

"Just because I don't know what a 'nanser' is. I haven't any at home. I never saw one."

Bobbie's lip was quivering and his eyes were filling with tears. "Every time she asks me to give her a nanser, I tell her I can't."

Mother took Bobbie up in her lap, and when she saw that Bessie was going to laugh she sent her to look down the street for the postman, and then she said to Bobbie: "I see that you do know your lesson just as nice as can be, but you have not known what the teacher meant. It isn't a nanser—it is an answer. When I say 'answer me' you know what I mean, don't you?" Bobbie's face was beginning to clear. "When she says, 'Give me an answer,' she means tell her about the lesson."

"Oh, she asks me the lesson and I answer her?" said Bobbie, in great wonder. "Why, tomorrow when she asks me I will tell her all the number work." And he did, for another meaning had been made plain to him, and another word was added to his short list.—*H. C. Hill.*

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## THE FIELD

*"The World is my Country, to do good is my Religion."*

TOWER HILL.—The work of the summer school began last Sunday with a sermon by Jenkin Lloyd Jones on "The Power of Poetry," and the regular class work was taken up on Monday following. Special program for the ministers' week—August 4-9—is being prepared by Rev. C. A. Osborne, who can be addressed at Abraham Lincoln Centre, Chicago, and for the women's meeting—August 16-18—by Miss L. E. Stearns, secretary of the committee, care Free Library Association, Milwaukee, Wis. Among the arrivals at Tower Hill, up to July 14, are Mrs. M. F. Mallory and family, Mrs. Frances Pingree, Miss Elizabeth Pingree, Mr. M. L. Purvin and family, Miss Emile Webel, Miss Eleanore Kellogg, Mrs. E. H. Reed and son, Misses Mary and Lena Zimmerman, of Chicago, and Rev. Mary E. Andrews, Mrs. S. B. Prevost, Mrs. L. Crosby, Miss L. Haag, Mrs. H. B. Leavens and Arthur B. Leavens, of Kansas City, Mo.

### Foreign Notes

MORE SIGNS OF THE TIMES IN FRANCE.—Through the kindness of some unknown friend, I continue to receive, direct from Orthez, its place of publication, copies of *L'Avant-garde*, each one more interesting, if possible, than the last. These are stirring times in France and the intense earnestness with which the problems of the hour are being faced there is nowhere, perhaps, better reflected than in this little journal of the Basses-Pyrénées. The issue before me, that of June 15, contains:

A call from the venerable Pastor Babut, of Nîmes. It having become evident that no General Assembly composed of delegates representing either directly or indirectly the protestant "association" cultuelles, is to be hoped for in the near future because of the inability of the various bodies to agree on a method of electing such delegates, the question is: Must then all attempt at unity and common action be abandoned?

The reformed protestants seem at present hopelessly divided into three groups, the conscientiousness of whose leaders no one seems to call in question. All of them, though unable to agree dogmatically, deplore the want of harmony at this crisis. That being the case, Pastor Babut meets the situation by suggesting a call, not to churches, synods or associations as such, but directly to individual Christians belonging to all the groups, to organize a Congress of Free Believers. The one qualification for membership should be acceptance of Jesus Christ as sole master and savior. This simple profession, it is said, would suffice to exclude free-thinkers and ultramontanes but leave the door open for liberal catholics and reformers. As for the Lutherans, it goes without saying that they would have place in such a congress the same as members of the old Reformed church.

Such a congress, possessing no shadow of ecclesiastical authority, would be no menace to the religious, administrative and financial autonomy of any organization whatever. Churches and synods would be at liberty to ignore it or to accept or reject any or all of its suggestions as they saw fit. It would seem therefore that they need not be afraid of it. At the same time it would have such moral influence and authority as the character of its members and the worth of its decisions might give to it, and it would have the advantage of being absolutely master of its own program and free to discuss such questions as it saw fit.

Such a congress, in so far as it was truly, though not officially, representative, would demonstrate the essential spiritual unity of French protestants notwithstanding their dogmatic and ecclesiastical differences.

The suggestion has been very warmly received and it seems probable that such a congress will be called to meet at Nîmes in October.

Immediately following Pastor Babut's communication and the comments on it is a statement of the aims and principles of the new *Union de libres penseurs et de libres croyants pour la culture morale*, recently organized in Paris through the efforts of a Mr. Kaspar, former missionary to Madagascar. Honorary presidents are Messrs. Hyacinthe Loyson and Gabriel Séailles and the list of members already includes such representative names as those of Prof. Bonnet-Maury, F. Buisson, Paul H. Loyson, Wilfred Monod, Frederic Passy, and many other professional and business men, quite irrespective of creeds and church relations.


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"Man From Glengarry" — R. Connor.

"Monsieur Beaucaire"—Booth Tarkington.

"Sky Pilot"—Ralph Connor.

"Spenders, The"—H. L. Wilson.

"To Have and to Hold"—Mary Johnston.

"The Virginian"—Owen Wister.

"When Knighthood Was in Flower"—Major.

"Man on the Box"—Harold McGrath.

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"Marcella" — Mrs. Humphrey Ward.

The statement to which they have all subscribed is as follows:

The undersigned, free-thinkers and free believers united by a common ideal of justice and of brotherhood, persuaded that economic changes of the social environment are necessary to make this ideal available to all but convinced that these changes, however radical they may be, will not of themselves suffice to realize that ideal, affirm that ethical culture is needful to attain that end.

The undersigned, free believers, conscious in themselves of the active and living power of their faith but recognizing that the conflict between science and certain beliefs drives many away from this fountain of moral life, hereby proclaim the right of free thought in the face of any authority which repudiates reason and criticism and fully accept the method of free examination, convinced that the religion of man cannot be out of harmony with human reason.

The undersigned, free-thinkers, perceiving that sentiment is a powerful stimulus to action, recognize that ethical culture should make a place for it, and are ready to study the religious forms of that culture with a view to seeking whatever, whether of principles, methods or religious ideals, may be utilized for the training of the conscience without any sacrifice of science or of reason.

Wherefore the undersigned, free-thinkers and free believers, have resolved to unite in founding a Society of Ethical Culture with the following by-laws.

This move too is cordially welcomed by *L'Avant-garde* as another sign of the times and a step in the right direction.

Still another sign of the times is found in the announcement of a meeting June 30, of a company of young men and women from divers religious environments, and even of no religious convictions, for a day of study in common. Three papers were to be presented and discussed at 1, 2:30 and 4 o'clock respectively, the first on Collectivism, by Albert Nast, secretary of the Paris section of the League for Public Morality; second, the Social Influence of Christianity, by Dr. Emile Amieux; and, third, Atheism, by Paul Archambault. The day was to close with a banquet and addresses by March Sagnier, president of the Sillon, and Edward Soulier, general secretary of Young Men's Christian Association of Paris.

So much for the matters treated at length in this paper's leading editorial. Then follow proceedings of the Christian Socialist Congress at La Rochelle, the fourth Congress of the League for Social Purity, White Star; a continuation of the Abbé X symposium, various articles from correspondents and others, a report of the first public meeting of the new Ethical Society already referred to, etc., etc. Of some of these very live matters I may have more to say next week. M. E. H.

---

Dealer—"How does your wife like the sewing machine you bought for her?" Young Husband—"She hasn't learned how to operate it yet. She had an idea it worked something like a typewriter."

---

"Yes, I'm studying French. I'm going to take a run over to Paris, you know." "So you think that will help you, eh?" "Why, certainly. It's easy enough to speak the language." "Yes, but it's hard to make the Frenchmen understand it."—*The Standard.*


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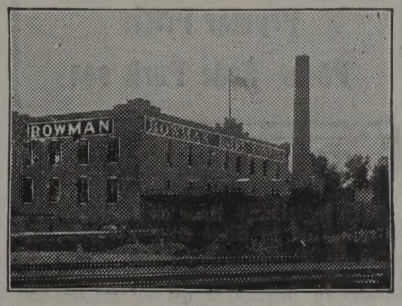


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